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MARCUS AURELIUS,

EMPEROR OF ROME.

NEW YORK  
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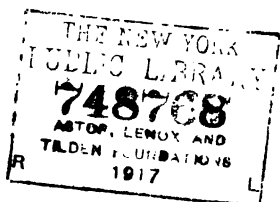
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## P R E F A C E .

**THIS** book was commenced as an assistant to parents, in domestic education. Its highest ambition is to be in the hand of the mother, who seeks to aid in that most delightful of all departments, the instruction of her little ones. The daily perusal of a chapter with them, the patient use of the annexed questions, and the repetition of this process, until the contents of the volume are impressed on the memory of the learner, will, it is trusted, confer both intellectual and moral benefit.

Though the original destination of this work was for the family circle, yet in its progress, more of collateral history, interwove itself, than had been at first anticipated. It may, therefore, be also adapted to primary schools, not merely by the knowledge it imparts, but by the love of historical research which it is calculated to cherish, and the mental discipline to which it may be rendered subservient.

Yet, whether, as the companion of the mother, who in her angel's mission beautifies the mind which Heaven has entrusted to her care, or of the faithful teacher, whose vocation in this free government should ever be held in high honor, it will still be most cheering to the writer, if in any form it shall prove useful to the children of her country, so justly accounted as its richest jewels.

L. H. S.

HARTFORD, CONN. Nov. 1835.

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## CHAPTER I.

**Birth of Marcus Aurelius. Time and manner of the founding of Rome. Romulus and Remus. Names of the seven kings of Rome. The eight names of Marcus Aurelius. George Washington. The true value of a name.**

**SHALL** I tell you a story from History, my dear children? History is what is true, or a narrative of events that have taken place. Fiction is what is not true. It describes things that have not taken place, or imagines persons who have never lived.

Now as Truth is better than Falsehood, History should be prized more than Fiction. It is more useful, and a good mind will often find it more agreeable. Let us try.

I will tell you about the Roman Emperor, Marcus Aurelius. He was born at

Rome, on the 26th of April, A. D, 121 ; that is 121 years after the birth of our Savior. Christians measure all their dates, from the time of the birth of Christ. The letters A. D. stand for Anno Domini. These are two Latin words, whose meaning is, the year of our Lord, or the year in which our Savior was born.

If you can cypher in subtraction, you will perceive that this Emperor was born more than 1700 years ago. Rome was at that time an empire of great extent. Many other countries were subject to it. It had conquered them, and governed their inhabitants, as it chose.

Rome, was at first but a small city. It began to be built on a hill, called the Palatine hill, near the river Tiber, in Italy. Afterwards, it extended over seven hills, so that it is sometimes called the "seven-hilled city." Two brothers, who had been brought up shepherds, began to build it, 752 years *before* the birth of Christ. It is now almost 2600 years, since Rome was founded. A few rude



huts, and ruder people, were the beginning of one of the most splendid cities that the world has seen.

I am sorry to tell you, that Romulus, the first king of Rome, was like Cain the first born son of Eden, a *fratricide*,—the slayer of his brother. The name of his brother was Remus. They ought to have loved each other very much, for they were twins. But they permitted their angry passions to rage. Romulus built a wall of which he was very proud. He thought it would help to guard the city from bad people, who might wish to enter it without leave. Remus made sport of the wall, and to show his contempt, jumped over it. This so much offended Romulus, that he struck him dead on the spot. Thus wicked actions proceed from wrong feelings. Brothers and sisters should never provoke each other. The greatest evils sometimes come from being impatient, and easy to take offence.

There were *seven* kings of Rome. It will assist you to remember their number, if you

think that there are *seven* days in the week, *seven* primary colors, *seven* primary planets, and just as many kings of Rome. I will tell you their names, which you can learn if you please.

1. Romulus.
2. Numa Pompilius.
3. Tullus Hostilius.
4. Ancus Martius.
5. Tarquinius Priscus.
6. Servius Tullius.
7. Tarquinius Superbus.

After the death of the seven kings, Rome had several other forms of government. Some of its rulers were called consuls, and some dictators, and others had different names. After many years, those who had the supreme power, were called Emperors. There were sixteen Emperors, before Marcus Aurelius reigned. Perhaps you will think his names are difficult to remember. But he had more names than these. He was sometimes called *Annius Verus*, after his grandfather,

**Annius Verus.** The Emperor Adrian adopted him when he was a child, and added to his names, that of *Elius*, which belonged to his own family. He also called him *Verissimus*, a Latin word, signifying most true. This was given him because of his love of sincerity, and constant regard to truth. It was therefore the best of all his names, for it proved his moral excellence. He was also beloved by another emperor who gave him the name of *Aurelius*. When he became Emperor, himself, he added the name of *Antoninus*, to those which he had before. From his fondness for knowledge, and love of philosophy, he was sometimes called *Philosophos*, or lover of wisdom. And now, which of you, my dear children, can remember all the eight names, of this seventeenth Emperor of Rome?

There is no advantage in a great number of high-sounding names. It is better to do honor to one plain name by good conduct, than to have a variety of proud names and disgrace them.

One of the best names in history, is George Washington. For because he was good, as well as great, his memory is honored. In order to be truly great, it is necessary to have a good heart and do good to others. This gives true value to a name. And now I will stop, for here is enough to remember at one time. This chapter is preliminary, or opens the way for me to go on with my story. The meaning of *preliminary* is, to prepare the way for something to come. The farmer before he sows his seed, goes out and ploughs the field. So the ploughing is preliminary to sowing, or planting. The child who wishes to have learning, must take pains to read and to remember. We call patient study, the preliminary to knowledge. And whoever desires to be happy, must strive to be good.

Therefore, the preliminary, or the preparation for happiness is goodness.

#### QUESTIONS.

1. What is history ?
2. What is fiction ?

3. Which should be the most prized ?
4. Which is most useful ?
5. In what year was Marcus Aurelius born ?
6. How do Christians measure their dates ?
7. What do the letters *A. D.* stand for ?
8. What do the Latin words *Anno Domini* mean ?
9. How many years ago was this Emperor born ?
10. What was Rome at that time ?
11. Where was the city of Rome first built ?
12. By whom, and when was it founded ?
13. In what respect was Romulus like Cain ?
14. What is the meaning of *fratricide* ?
15. How did Remus offend Romulus ?
16. From what do the greatest evils sometimes come ?
17. How many kings of Rome were there ?
18. What will assist you to remember their number ?
19. Can you tell me their names ?
20. After the death of the kings of Rome, what were some of the rulers called ?
21. How many Emperors were there, before Marcus Aurelius reigned ?
22. What was the name of his grandfather ?
23. What name did the Emperor Adrian, give him, when he adopted him ?
24. What was the best of all his names ?
25. Why was it given him ?
26. What does the Latin word *Verissimus* signify ?
27. What name did he take when he became Emperor ?

28. Why was he sometimes called Philosophos?
29. Can you remember the eight names of the seventeenth Emperor of Rome?
30. Is there any advantage in a great number of names?
31. What is one of the best names in history?
32. Why is the memory of George Washington honored?
33. What is necessary, in order to be truly great?
34. What is this chapter?
35. Can you explain the word *preliminary*?
36. What is preliminary to the farmer's sowing his field?
37. What must the child do who wishes to have learning?
38. What is the preliminary to knowledge?
39. What must he be, who desires to be happy?
40. Then what is the preliminary, or preparation for happiness?

## CHAPTER II.

**Instructions of the mother of Marcus Aurelius. His respect for his grandfather. His obedience to his teachers. His love of study. His care to follow good examples.**

**WHEN Marcus Aurelius was very young, he was instructed by his mother. While his mind was tender, she took pains to teach him not to do wrong, or to think unkindly of any one. She would not permit him to be dainty in his food, or to choose those luxurious things which hurt the health. He saw much rich cookery on the table, but he was content with plain and wholesome food. He felt that his mother knew best, what was good for him. She taught him not to be proud, though he was rich, but to relieve the poor. He was obedient to his mother. So he early began**

to be good and happy. When he grew to be a man, he wrote a wise book. In it he mentions with gratitude, the lessons that his mother taught him. "I learned, said he, of my mother, to be religious and bountiful; to forbear not only to do, but to intend any evil; to content myself with a spare diet: and to fly all the excesses that come from great wealth."

During his childhood, his grandfather, conducted a part of his education. Little Marcus treated him with the greatest respect. He listened reverently to his words, and learned whatever he directed him. He obeyed him as he did his parents. He honored and loved the aged, and bowed down before them. His grandfather taught him to be gentle, and not to suffer his temper to rise in cross looks, or harsh words. If Romulus had been so restrained in his childhood, do you think he would have been so violent when he became a man? The first sentence of the book that Marcus Aurelius wrote, is about this excellent grand-



father. He says, "of my grandfather, Verus, I learned to be gentle and meek, and to refrain from all anger and passion."

When he grew older, masters were called in, to assist in his education. They were strict in their rules, and he complied with all their directions. Two of them were from Greece, and he acquired the Greek language perfectly. The name of his instructor in philosophy, was Junius Rusticus. "Of him, I learned," he says, "to write letters simply and without affectation; to be easy and ready to be reconciled to those who had offended me, as soon as any of them would be content to seek unto me again. Also, to read with diligence, and not to rest satisfied with a light and superficial knowledge." His obedience to his teachers, may remind you of what was said of Washington, by his mother, "that he learned to rule others, by first learning to obey."

Marcus Aurelius was very studious. And the consequence was, that he made great progress in knowledge. When he was only

six years old, he was noticed by the emperor Adrian, who admired and encouraged learning. He gave him many favors and honors, and at the age of eight years, admitted him into the college of the Salii. This was an institution connected with their religion, and those who belonged to it were called the priests of Mars. The good Emperor, perceiving that he was a boy of truth, and integrity, thought that he would rule the nation wisely. So he adopted him for his son, that he might be Emperor when he became a man.

He was partial to the study of philosophy. And he liked best that part of it, which teaches how to regulate the temper and conduct. In this he excelled so much that he was permitted to wear the philosophical gown, at the age of 12 years. At 15 years old, such was the esteem in which he was held, that he was appointed prefect of the city. This was an office of power and importance. In the absence of the Emperor, the prefect was to

judge as a chief magistrate, all crimes committed in the city, or within a hundred miles of it. He was also to overlook the buildings and the navigation. This was a high office to trust to a boy of fifteen. But he was so good and wise that he conducted in it with justice and dignity.

He was not only obedient to his teachers, but anxious to follow the good example of other friends. He imitated whatever he saw was virtuous, in the conduct of his brother. "I have learned of my brother," he writes, "1st, to be kind and loving to all my house and family; 2d, to be bountiful, and liberal in the largest measure; 3d, always to hope the best; 4th, to believe that my friends love me."

And now, dear children, can you remember in how many things Marcus Aurelius imitated his brother? As there are but four of these good rules, perhaps you will learn them.

You will also easily perceive what made Marcus Aurelius, so early wise:—viz. his obedience to the instructions of his mother,

his grandfather, and his teachers. Have you parents, or grandparents, or instructors, who wish to have you improve in knowledge and goodness? Love, respect and obey them, like Marcus Aurelius, and you will be glad that you have done so, all the days of your life.

### QUESTIONS.

1. By whom was Marcus Aurelius instructed, when he was very young?
2. What did she take pains to teach him while his mind was tender?
3. What would she not permit him to do?
4. What was he content with?
5. What else did she teach him?
6. What did he write when he became a man?
7. What does he say of his mother in the book?
8. Who conducted a part of his education?
9. How did Marcus Aurelius treat his grandfather?
10. Did he honor and love the aged?
11. What did his grandfather teach him?
12. Do you think Romulus would have been so violent, if he had been restrained in childhood?
13. Can you tell what was the first sentence in the book that Marcus Aurelius wrote?
14. Were his masters strict in their rules?

15. What language did he acquire perfectly ?
16. What did he learn of his instructors in philosophy ?
17. Was he obedient to his teachers ?
18. What does this remind you of ?
19. Was Marcus Aurelius studious ?
20. What was the consequence ?
21. By whom was he noticed when six years old ?
22. Where was he admitted at the age of eight years ?
23. What was the college of the Salii ?
24. What did the Emperor Adrian do, when he saw that  
he was a boy of truth and integrity ?
25. To what study was Marcus Aurelius partial ?
26. What part of it did he like best ?
27. What did he wear at the age of twelve years ?
28. To what office was he appointed when fifteen years old ?
29. What power belonged to the prefect of the city ?
30. How did he conduct in this high office ?
31. What example was he anxious to follow ?
32. Whose virtues did he imitate ?
33. What was the number of the good things in which he  
imitated his brother ?
34. Which do you think was the best of them ?
35. What made Marcus Aurelius so early wise ?
36. Have you parents, grandparents, or instructors who  
wish for your improvement ?
37. How should you treat them ?
38. What if you love, respect and obey them ?



## CHAPTER III.

Humility of Marcus Aurelius when distinguished by honors. Love for his sister, and desire to teach and protect her. Generosity. Gratitude to his Instructors. Burial grounds ornamented with flowers. Tomb of the Queen of Prussia. Love of Alexander the great, for his tutor, Aristotle.

THOUGH Marcus Aurelius, received so many rewards and honors, he was not vain. He did not think too much of himself. He was always trying to gain more knowledge and goodness. Some children if they only gain the head of their class in school, love to boast of it. They should consider that this makes their companions feel unpleasantly. Some young people if they are much praised, or admired, begin to think themselves better than others. But when vanity grows, knowledge

withers away. If you have in your garden a plant that you have watched, and watered, and cherished, and a great weed comes up by the side of it, and overshadows it, what would you do? You would pull the weed up by the roots, that the sun might shine on your beautiful plant, and cause it to blossom. So, if you feel in your heart, a wish to boast, or to think that you are wiser and better than your companions, perhaps the great weed of vanity or selfishness is growing there. Up with it by the roots, before improvement and happiness both begin to droop. Seek the comfort of others and think humbly of yourselves.

Marcus Aurelius was generous. When he had any thing that he loved, he was pleased to share it with others. He had but one sister. Her name was Annia Cornificia. He was always happy to be with her. He spoke to her with a kind voice, and a mild countenance. He liked to teach her what he learned, and to see her enjoy the new ideas



which he daily gathered. When they were children, he led her by the hand, and would let nothing trouble her, if he could avoid it. As he grew older, he liked to take care of and protect her. When his father died, his property was left to Marcus. He immediately gave it all to his dear sister. He felt that he should soon be a man, and could provide for himself. He knew that his sister could not make the same exertions, and would not be placed in such situations to obtain wealth, as he should ; and he was delighted to shew his affection by a valuable gift.

He was not only generous but grateful. The most generous people, are usually the most thankful for any kindness shewn them by others. Those who feel favors and remember them are most likely to return them, and to do kind actions to all in their power. I once heard of a boy who when he received a present, used to hide it, lest it should prevent others from giving him another. Once, when his father gave him a knife, for

a Christmas gift, he scarcely thanked him, in his haste to hide it. "For" said he, "if my brother sees that I have this knife, he will not give me another, and I want two." He grew up to be a selfish man, and did not taste the pleasures of gratitude and generosity.

Now gratitude is a virtue, and I will tell you how Marcus Aurelius shewed it to those to whom every child ought to shew it, viz. his teachers. You have heard how obedient he was to them, and docile to learn all that they required. When he became Emperor of Rome, and had power and wealth, and could do as he pleased, he showed them the greatest respect. He spoke of his obligations to them, and said the knowledge which they had helped to give him, was of more value than all his possessions. As long as they lived, he testified his regard for them. Even after their death he did not forget to honor their memory. He had their images made of gold. These he kept in his domestic chapel. We love to look at the pictures of

our dear friends. These statues of his benefactors were to him equally dear. And he had made them of gold that they might not fade or perish. He used also to lay chaplets of flowers on the tombs of his teachers. So enduring and tender was his gratitude. The most affectionate friends sometimes plant flowers on the graves of those whom they have loved and lost. There is a burial ground in Paris, where many of the monuments are marked by garlands of flowers. In Prussia, there is a town called Charlottenburgh, in which is a beautiful garden. As you walk in it, you see through the shades, what seems at first like a bed, covered with a sheet, and a person laying in it. It is made of white marble, and the form that seems to be sleeping there, is the statue of the Queen of Prussia. It has the same beautiful brow, and sweet smile. And on the pillow are garlands of flowers. These are brought there by her children. When they were young, their father, Frederic William, king of Prussia, led

them there, and taught them to make this offering of gratitude to the memory of their beloved mother. This is the same king of Prussia, who has established excellent schools for the children throughout his realm. And all the children in his kingdom owe him gratitude. If they are good like Marcus Aurelius, they will delight to pay it. This Emperor, in his grateful attachment to those who gave him knowledge, resembled Alexander the Great. He was never weary of shewing gratitude to his instructor Aristotle. He compared it to the affection he bore his father saying, "If I am indebted to Philip for *living*, I am indebted to Aristotle for *living well*." When Stagyra, the native place of Aristotle, had been destroyed, Alexander rebuilt and beautified it, to signify his respect and regard for his preceptor. Rhetoric, eloquence and poetry, in which he had instructed him, he ever held in high esteem. He carried the poems of Homer enclosed in a gold box into the distant countries where he went with his army. One

of them, to which Aristotle had written notes, he laid at night under his pillow, when he slept. In one of his letters to his beloved teacher, he says, "I had rather surpass the rest of men, in the knowledge of sublime and excellent things, than in greatness and extent of power." And he was more truly great in this sentiment, and in his gratitude to those who gave him knowledge, than in his renown as a warrior.

# QUESTIONS.

1. Was Marcus Aurelius vain of his rewards and honors ?
2. What was he always trying to gain ?
3. What do some children do, when they gain the head of their class at school ?
4. What do some young people do, if they are much praised ?
5. What withers away when vanity grows ?
6. What would you do, if a great weed came up in your garden, by the side of a cherished plant ?
7. What should you do if the weed of vanity or selfishness is in your heart ?
8. Was Marcus Aurelius generous ?

9. What was the name of his sister ?
10. How did he treat her ?
11. What did he like to do for her ?
12. To whom did he give his father's property, that was left him ?
13. Was he pleased to shew his affection by such a gift ?
14. Was he grateful as well as generous ?
15. What is said of those who feel favors and remember them ?
16. Is gratitude a virtue ?
17. To whom did Marcus Aurelius shew it ?
18. How did he treat his teachers when he became Emperor ?
19. What did he say of his obligations to them ?
20. Did he forget them after their death ?
21. Where did he keep their images ?
22. Why did he have them made of gold ?
23. What did he lay on the tombs of his teachers ?
24. What is mentioned of a burial-ground near Paris ?
25. What is there in a garden in Charlottenburgh, in Prussia ?
26. Whose statue is there, on a white marble bed ?
27. Who brought the flowers, that are upon the pillow ?
28. Who taught the children to make this offering of gratitude at their mother's tomb ?
29. What has the same king of Prussia, done throughout his realm ?
30. What do all the children in his kingdom owe him ?

31. What will they do if they are good like Marcus Aurelius ?
32. Who did he resemble in grateful attachment to those who gave him knowledge ?
33. What did Alexander the Great, say of his instructor, Aristotle ?
34. What city did he rebuild and beautify, to signify his respect and regard ?
35. What studies did he hold in high esteem ?
36. What did he enclose in a gold box, and carry with him into distant countries ?
37. What did he lay under his pillow at night when he slept ?
38. What does he say in one of his letters to his beloved teacher ?
39. In what was he most truly great ?





## CHAPTER IV.

Gratitude of Marcus Aurelius to his benefactors. Extracts from his book. Regard for the memory of Antoninus Pius. The Antonine column.

You will recollect, my dear children, that the Emperor Adrian, began to shew kindness to Marcus Aurelius, when he was quite a child. He continued to be his benefactor as long as he lived. The meaning of benefactor, is to do good. It is made of two Latin words, *bene*, good, and *facere*, to do. Those who have provided for your comfort, or taught you knowledge, or given you gifts, or treated you kindly, are your benefactors. Who are they? Speak often of them and their favors, that you may remember to be grateful.

Antoninus Pius was the successor of Adrian. The meaning of the word *successor* is, to take the place of another person. Antoninus Pius, was Emperor after the death of Adrian, or filled his place to the Roman people. He was a good man, and loved Marcus Aurelius who was 17 years old when Adrian died. He advanced him to many high offices; and adopted him into his own family. He appointed him questor, chief of the Roman knights, consul, tribune, and pro-consul. The duties and dignities of these offices, you will learn when you grow older, and study a large history of Rome.

Antoninus Pius, wished that Marcus Aurelius should be his successor, when he should be removed by death. He gave him in marriage, his daughter Faustina, who thus became Empress of Rome. Finding that he had a good judgment, he called him to all his public councils, and did nothing without his advice and approbation.

Marcus Aurelius, was very sensible of this

kindness. He treated the Emperor, with the respect and affection due to a father. Such was his attachment that he wished always to be near him. For 23 years he was never absent from him but two nights.

I have mentioned to you, that he was the author of a book. It was held in high reputation, and entitled the "Meditations of Marcus Aurelius Antoninus." I will extract from it a part of what he therein wrote of the Emperor, whom he so much loved, and whom he called his father.

"In my father I have much observed his meekness, his constancy without wavering, in those things, which after due deliberation he had determined. I remember his freedom from all vanity, his patient industry, his readiness to hear any man that had ought to say tending to the common good. How readily and impartially would he give every man his due. How modestly would he condescend to other men, as though he was an ordinary man himself. How accurately would he ex-

amine, and consult, and how patiently would he hear others. Neither would he hastily give over the search of difficult matters, or be easily satisfied with sudden notions and opinions. How carefully would he preserve his friends, never treating them with neglect, or growing weary of them. I love to remember his contented mind, his cheerful countenance, his care to foresee things afar off, and to give orders without noise or clamor. How was all flattery repressed by him, and how carefully did he observe all things necessary to the government, and keep an account of all the common expenses. And when he was reproached by some for this very strictness, how patiently did he bear it. He was neither studious to please men, nor ambitious of popular applause, but sober in all things, every where observant of that which was fitting. In those things which conduce to ease and convenience, of which his great fortune allowed him a plentiful supply, he was without pride or boasting. He freely enjoyed them, when they

were present, and when they were absent, was never uneasy for the want of them. He was commended as a man that could not endure to be flattered, but was able to govern both himself and others. He honored all true philosophers, without upbraiding those who were not so. In his conversation he was sociable and delightful. How gently would he yield to those who had any peculiar talent, such as eloquence, or knowledge of the laws, or ancient customs, and how heartily he endeavored that every one might, according to their excellence, be regarded and esteemed. How constant was he in his attention to business, and after his great fits of head-ache, how fresh and vigorous would he return to his wonted affairs. In all things having respect unto men only as men, and to the equity of things, and not unto the glory that might follow."

Is not this an excellent character of Antonius Pius? If you have not understood every part of it, ask some older and wiser person.

to explain it. Marcus Aurelius delighted to praise his predecessor, because he had a grateful disposition. The meaning of *predecessor*, is one who goes before, or fills a place before another person. Your parents are your predecessors.

Marcus Aurelius took the good Emperor, whom he called father, for his model. The meaning of *model*, is a pattern for imitation, or something worthy of being imitated. When you see children so good, as to be beloved by all, do you not wish to be like them? Then they would be to you as models. Marcus Aurelius shewed his gratitude to his predecessor, by erecting to his memory a beautiful sculptured marble column. It was more than an hundred feet in height. On its top was the statute of Antoninus Pius. It may be still seen in the city of Rome, though more than 1700 years old. It is known by the name of the Antonine column.

QUESTIONS.

1. Who continued, as long as he lived, to be the benefactor of Marcus Aurelius?
2. What is the meaning of *benefactor*?
3. Who are your benefactors?
4. Why should you speak often of them, and of their favors?
5. Who was the successor of Adrian?
6. What is the meaning of the word *successor*?
7. Who was Emperor after the death of Adrian?
8. Was Antoninus Pius a good man?
9. Who did he love?
10. How old was Marcus Aurelius, when Adrian died?
11. Did he receive many high offices?
12. What were the names of some of them?
13. When can you learn the duties and dignities of those offices?
14. What did Antoninus Pius wish?
15. Who did he give Marcus Aurelius in marriage?
16. What did Faustina thus become?
17. Whom did Antoninus Pius call to all his public councils?
18. Was Marcus Aurelius sensible of this kindness?
19. How did he treat the Emperor?
20. What did he wish?
21. For how many years, was he absent from him but two nights?

22. What was the book written by him entitled ?
23. What did he call the Emperor whom he so much loved ?
24. What did he say he had observed in him ?
25. What was he free from ?
26. Would he hastily give over the search of what was difficult ?
27. What did Marcus Aurelius love to remember about him ?
28. What did he say that he kept an account of ?
29. When he was reproached, how would he bear it ?
30. Whom did he honor ?
31. What was his conversation ?
32. How would he return to business, after severe headache ?
33. Is this an excellent character of Antoninus Pius ?
34. If you have not understood every part of it, what can you do ?
35. Why did Marcus Aurelius delight to praise his predecessor ?
36. What is the meaning of *predecessor* ?
37. Who are *your* predecessors ?
38. For what did Marcus Aurelius take the good Emperor, whom he called Father ?
39. What is the meaning of *model* ?
40. When you see children so good as to be beloved by all, what do you wish ?
41. In what other way did Marcus Aurelius shew his gratitude to his predecessor ?



42. How high was the column that he erected ?
43. What was on its top ?
44. Where is it still to be seen ?
45. How old is it ?
46. What is it called ?



## CHAPTER V.

**Chronology.** Conduct of Marcus Aurelius, after he became Emperor. His respect for the Senate. His prudence in spending the public money. Goodness in forgiving those who injured him. His patience.

**ANTONINUS PIUS**, was 74 years old at the time of his death. **Marcus Aurelius**, was his successor, being then 40 years of age. It was on the second of March, 161 years after the birth of Christ, that he became Emperor of Rome. The study which teaches you of dates, is called Chronology. It greatly assists in remembering History. The word *Chronology* is taken from the Greek language. Its meaning, is to measure periods of time. It is as important to History, as an Atlas is to Geography. Could you remember the situa-

tion of countries ; or the course of rivers and mountains, without seeing them on the map ? So you should trace important events to the years in which they took place. Chronology and Geography have been called the *eyes of history*. This expression is a figure of speech, and means, that History without their aid, would grope like the blind, and they who follow her, would wander without a plan.

As soon as Marcus Aurelius was made Emperor, he began to study how to do good to all. He felt it his duty to be the father of his people. If he found any faults in the laws, he corrected them, that justice might be done to all. He directed the courts, to take a longer time for their business, that they need not through haste, neglect the cause of the poor. His own industry was so great, that he often gave ten days of close study, to subjects on which he desired to form a correct opinion.

He shewed great respect to the Senate. This was a number of the most wise and honorable men, who met at stated times, to con-

sult on the welfare of the nation. They had power to appoint judges, generals of armies, and governors of provinces, and to direct how the revenue should be spent. Revenue is money paid into the treasury of a nation, which ought to be used for the good of the people.

When Marcus Aurelius needed money for the public expenses, he never took it without asking leave of the Senate. "Every thing," said he, "belongs to the Senate and to the people. We, Emperors have nothing but what we hold for the good of all. Even the palace in which we live is your property." He was taught in his childhood, to respect age and wisdom. So when he became a man, and an Emperor, he taught others by his example to do the same. This shews the truth of that passage from the Bible, "Train up a child in the way he should go, and when he is old, he will not depart from it."

He was never careless, or extravagant, in spending the money which the Senate entrusted to him. Once, in a time of public distress,

he said to his wife, the Empress Faustina, "I will sell the furniture of my palace, and you may sell your richest clothing, rather than burden the people, to pay more than they can spare."

He was anxious for the improvement and happiness of young people. He appointed a particular officer, to take care of the welfare of such minors, as needed advice or assistance. Minors, are persons who have not attained the age of twenty-one years.

He shewed magnanimity, or greatness of mind, in forgiving those who had done him injury. He had power to punish them, but he chose to shew them kindness. He had a foe, named Avidius, whom he generously pardoned. Afterwards Avidius destroyed his own life. "I have now lost," said the good Emperor "the opportunity of changing an enemy into a friend."

During a part of his reign, Lucius Verus, was joined with him in authority. He was a very different man from Marcus Aurelius.

He did not prove a helper, in the cares of government. He gave trouble by a bad disposition and an idle life. He did not love peace. But when he made war, and took the army into distant countries, he threw the care and fatigue on others, and spent most of his time in foolish amusements. He was extravagant in spending money, and so selfish, that he regarded only his own wishes. And though he was unworthy of esteem, he had a great deal of vanity, and thought better of himself than of any one else. He was fond of indulging his appetite in luxurious food, and wine. He injured his health, and perhaps shortened his days, by his ill conduct. He died very suddenly in a fit, before he was forty years old.

Marcus Aurelius took great pains to improve the character of Lucius Verus. He reasoned with him and gave him good advice. He treated him with all the kindness, that a father does an erring son, whom he hopes to reclaim. He never was out of patience

with him, even when the whole nation were displeased. When any one blamed him, he would say mildly, "If we cannot make others as we wish them to be, we must take them as they are, and do the best with them, that lies in our power."

What a beautiful example of patience, does Marcus Aurelius give us. Would it not be well to follow it? Every one has something to try their feelings. Some easily get offended, and they have the most trouble. Some are patient, and pass through the world with a calm brow and a quiet mind. If any of your companions trouble you, remember Marcus Aurelius, who for so many years, never got out of patience. Patience does not wear out, with using, like a penknife, but improves and increases like a healthy boy, growing up by exercise, into a strong man.

But there was a better teacher of patience than even Marcus Aurelius. The life of our Savior is a perfect pattern. If you read it attentively you will perceive, that "when he



was reviled, he reviled not again, when he suffered he threatened not, but committed himself unto Him who judgeth righteously."

QUESTIONS.

1. How old was Antoninus Pius, at the time of his death?
2. Who was his successor?
3. What was the age of Marcus Aurelius?
5. In what year did he become Emperor of Rome?
5. What is the study that teaches of dates?
6. From what language is the word chronology taken?
7. What is its meaning?
8. How important is it to history?
9. What have been called the eyes of history?
10. What does this figure of speech mean?
11. What did Marcus Aurelius study, as soon as he became Emperor?
12. What did he feel it his duty to be?
13. What direction did he give the courts?
14. How great was his own industry?
15. To whom did he shew great respect?
16. Who were the Senate?
17. What was their power?
18. What is revenue?
19. How should it be used?

20. What did Marcus Aurelius say of the Senate ?
21. What was he taught in his childhood ?
22. What did he teach by his example when he became a man ?
23. Of what passage from the bible does this shew the truth ?
24. Was he careless in spending the public money ?
25. What did he say to his wife in a time of distress ?
26. For what was he anxious ?
27. Who did he appoint to take care of minors ?
28. Who are minors ?
29. How did he shew magnanimity ?
30. What is magnanimity ?
31. What was the name of the foe whom he pardoned ?
32. What did he say when Avidius destroyed his life ?
33. Who was joined with him in authority ?
34. Did Lucius Verus prove a helper ?
35. How did he give trouble ?
36. Did he love peace ?
37. What did he do when he made war ?
38. Was he extravagant ?
39. Had he any vanity ?
40. What was he fond of ?
41. Did he injure his health ?
42. How did he die ?
43. Did Marcus Aurelius take pains to improve him ?
44. How did he treat him ?
45. What would he say when any one blamed him ?

46. What example does Marcus Aurelius give us ?
47. Is it well to follow it ?
48. Who have the most trouble ?
49. How do those who are patient pass through the world ?
50. Does patience wear out with using ?
51. Who was a better teacher of patience, than Marcus Aurelius ?



## CHAPTER VI.

Fondness of Marcus Aurelius for knowledge. His attending school after he became an Emperor. Character of Zeno. The opinion of Marcus Aurelius about early rising. Defect in his book.

MARCUS AURELIUS loved knowledge so well, that he did not leave off study, when he became a man. Some children are so unwise as to say, that they shall be glad when the time comes for them to leave school. But he was happy to go to school, after he became an Emperor. He found a man named Apollonius, who had more wisdom than himself, and often walked on foot to his house to take lessons of him. By this conduct he proved, that he esteemed knowledge more than wealth or power. Amid all the cares of gov-

ernment he found time for it, and he desired to continue to learn, as long as he lived.

He was particularly fond of the study of philosophy. To shew the affection he felt for it, he used to call it his mother. He established schools for it both at Athens and Rome. When he became old, and was about to leave the city to be absent for some time, he gave lectures in Philosophy to the people. He thought the knowledge that he loved, was a better gift to them than gold or precious stones, and if he never returned, he wished that the last words by which they remembered him, should be those of instruction.

There were many kinds of philosophy in ancient times. The philosophers called themselves lovers of wisdom, and said that they were in search of truth. Marcus Aurelius, chose to join the sect of Stoics. They were sometimes called, scholars of the Portico, because their master, Zeno, held his school in a portico or porch, adorned with pictures. This was at Athens in Greece.

Perhaps you would like to hear something of the character of Zeno. He was the first teacher, or founder of the Stoic Philosophy. He discouraged luxury, and the pride of wealth. He was very simple in his manner of living. Bread, figs and honey, were his articles of food. When the most distinguished men sat at his table, he gave them the same plain and wholesome diet. He drest very plainly, and was frugal in all his expenses. He did not boast of himself, but was modest, and when he was forced into a crowd took the humblest and lowest place. He respected the poor, if they were virtuous, as much as the rich. He had many opposers, for the best people often have enemies, but he never got out of temper with them. He taught that virtue was the only real good ; that happiness was in the mind ; that the passions should be subdued, and that men should strive to be unmoved either by pleasure or pain. He lived to the great age of 98, and died in the year 264, before the birth

of Christ. You will perceive then, that he died 385 years before Marcus Aurelius was born.

It has been already mentioned that the good Emperor Marcus Aurelius wrote a book. It contains the precepts of the Stoic philosophy. It has been much praised by learned men. I will copy for you, what he says in it, about early rising and industry.

“In the morning if thou feelest unwilling to arise, consider with thyself about the work that thou hast to do. Say to thy heart, am I unwilling to go about that, for which I was born and brought into the world? Could I be made for this, to please myself idly in a warm bed? Was it for this that thou wert born, only to enjoy pleasure? Was it not rather that thou mightest be always busy, and in action? Seest thou not how every tree and plant, how even sparrows and ants, spiders and bees, are industrious and intent to perform what belongs unto them? And wilt thou not hasten to do that, which thy nobler nature doth require?”



Do you understand the ideas in this passage, my dear children? There are many other excellent things in these meditations of Marcus Aurelius. But there is not time or room to copy them now.

This book is admired for its wisdom. But it has one defect. And all the systems of heathen philosophy, had the same most sad defect. They were ignorant of the immortality of the soul, and of salvation for penitent sinners, through our Lord Jesus Christ. The child who knows how to read the Bible, has a knowledge which those wise men never could attain without it. Let us thank God that we are not heathen. Let us bless Him for his holy Scriptures, which tell us of endless happiness beyond the grave, reserved for those who love and obey him.

#### QUESTIONS.

1. What did Marcus Aurelius love?
2. Did he leave off study when he became a man?
3. What are some children so unwise as to say?
4. What was he happy to do after he was an Emperor?

5. To whose house did he go, to take lessons ?
6. What did he prove by this conduct ?
7. What did he desire to do, as long as he lived ?
8. Of what study was he particularly fond ?
9. What did he call philosophy ?
10. Where did he establish schools ?
11. What did he do when about to be absent for some time ?
12. What did he desire to be remembered by, if he never returned ?
13. Were there many kinds of philosophy in ancient times ?
14. What did the philosophers call themselves ?
15. Which sect did Marcus Aurelius choose ?
16. Why were the Stoics called scholars of the Portico ?
17. Where was the school of Zeno ?
18. What did he discourage ?
19. What was his manner of living ?
20. What were his articles of food ?
21. Did he boast of himself ?
22. Who did he respect ?
23. Did he get out of temper with his enemies ?
24. What were some of the things that he taught ?
25. How long did he live ?
26. How many years did he die, before Marcus Aurelius was born ?
27. What precepts does the book of Marcus Aurelius contain ?

- 28. By whom has it been praised ?
- 29. Do you understand the ideas in the passage I have copied from it ?
- 30. What is one defect in this book, and in all the systems of heathen philosophy ?
- 31. What has the child, who knows how to read the Bible ?
- 32. For what should we thank God ?
- 33. For what should we bless him ?
- 34. Of what do the Holy Scriptures tell us ?

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## CHAPTER VII.

**St. Paul. Mistake of Marcus Aurelius in his duty. Persecution of the Christians. Death of Polycarp.**

I HAVE already told you, dear children, that there was a defect in the philosophy of Marcus Aurelius? We shall now see that it led him to errors in conduct. Wrong opinions are apt to make wrong conduct. Though he was a good man, he committed a great fault. This fault was persecuting the Christians.

Do you remember, that before St. Paul embraced the true religion, he persecuted the followers of Jesus Christ. He took men and women by force, and put them in prison, that they might be punished. When Stephen, the

first martyr was stoned, he consented to his death. He says, "I verily thought I was doing God service." He made a mistake in his duty. The Emperor Marcus Aurelius was equally mistaken. Probably, he believed he was doing right.

It seems strange that a man so mild to every one else, should have been severe to the Christians. But he was deceived by those around him. The priests of the heathen temples, were exceedingly angry at the Christians. They were jealous lest their own religion should be overthrown. They told the Emperor, they were wicked men, and made trouble in the realm, and refused to obey his laws. The philosophers, his masters, whom he revered, despised the Christians. They represented them as mean and illiterate and haters of philosophy. The Jews also joined in persecuting them. Their pure faith, as it is said in the Bible, was to the "Jews a stumbling block, and to the Greeks foolishness."

The New Testament was then in the

hands of the Christians. Could the Emperor have read it he must have admired its sublime morality. But he never saw it. It was kept from him, by those who chose to make him believe that the Christians were vile and deserved punishment.

He ought to have inquired more carefully into the truth respecting them. But he did not know of all the cruel treatment that they endured. The governors of the distant provinces put many to death, without his knowledge.

Multitudes of them, rather than deny their Savior, suffered tortures, and died without complaining. These were called martyrs. I will tell you of the martyrdom of Polycarp. He was the bishop of Smyrna in Asia. He had been the scholar of St. John, that blessed disciple whom Jesus loved. He was a very old and venerable man. It was in the year 168, that they took away his life. No crime was ever charged against him, except that he was a Christian. There was a great noise in

the streets, and the multitude shouted "Let Polycarp be sought for." He was not at all alarmed at this tumult, but retired to pray for the peace of the churches, as was his daily custom. When his enemies rushed into the house, he said, "the will of the Lord be done." He talked with them calmly and mildly. Then he ordered food to be set before them as they seemed fatigued, remembering the words of Christ, "if thine enemy hunger, feed him, if he thirst, give him drink." He requested that he might be allowed one hour for prayer, ere he parted from his home to return no more. This they granted, and when the hour was past, placed him on an ass to carry him to the city. Two Romans of wealth and power, passing by, took him up into their chariot. There they endeavored to persuade him to sacrifice to the heathen gods. He replied, "I shall never do what you advise." Then they threw him out of the chariot so roughly, that he was bruised and hurt. But rising, he walked on cheerfully, notwithstand-



ing his great age. When he was brought before the tribunal, the governor urged him to deny the Savior. "Reverence thine age," said he, "Repent. Swear by the fortune of Cæsar. Reproach Christ, and I will set thee at liberty."

But Polycarp replied, "Fourscore and six years have I served him, and he hath never done me an injury. How then can I blaspheme my King and Savior?"

"I have wild beasts," said the furious governor. "I will cast thee unto them, unless you change your mind."

"Call for them," answered Polycarp.

"Nay, if you dread not the lions," said the Roman, "I will order you to be consumed by fire, except you repent."

"Threatenest thou me, said the grey-haired Christian, with fire that burns for an hour, and then is extinguished? And art thou ignorant of the fire of the future judgment, and of the everlasting punishment reserved for the wicked?"

Then the whole multitude both of Jews and Gentiles that inhabited Smyrna, cried out furiously, "This is the father of the Christians, who teaches all Asia, not to worship our gods. Let a lion loose upon him, or throw him into the flame."

They hastened to raise a pile of wood and dry branches. He unclothed himself at their command, and endeavored to stoop down and take off his shoes, which he had long been unable to do, because of his age and infirmity. When all things were ready they were going to nail him to the stake. But he said, "He who gives me strength to bear this fire, will enable me to stand unmoved, without being fastened with nails." Then he prayed earnestly to the God of his salvation. As he finished the last word, Amen, the officers kindled the pile. Flame and smoke enwrapped the blackening body of the martyr. It was long in consuming, and so they ran it through with a sword. Thus died the faithful and venerable Polycarp, at the age of eighty-six years.

QUESTIONS.

1. To what did the defect in the philosophy of Marcus Aurelius lead?
2. What are wrong opinions apt to make?
3. What fault did he commit?
4. What did St. Paul do, before he embraced the true religion?
5. What did he do, when Stephen, the first martyr was stoned?
6. What did he say about doing God service?
7. Did Marcus Aurelius believe he was doing right in persecuting the Christians?
8. By whom was he deceived?
9. Who were exceedingly angry at the Christians?
10. What did they tell the Emperor?
11. Who despised the Christians?
12. Who joined in persecuting them?
13. What is said in the Bible of their pure faith?
14. Did the Emperor ever see the New Testament?
15. Did he know of all the cruel treatment the Christians endured?
16. Who put many of them to death without his knowledge?
17. Who were called martyrs?
18. Where did Polycarp live?
19. Of whom had he been the scholar?

20. In what year did they take away his life ?
21. What crime was charged against him ?
22. Was he alarmed at the tumult ?
23. For what did he retire ?
24. What did he say when his enemies rushed into the house ?
25. What did he order to be set before them ?
26. What was his request ?
27. On what did they place him, to carry him to the city ?
28. What did two Romans, who took him into their chariot endeavor to persuade him to do ?
29. How did they treat him, when he refused their advice ?
30. Who did the governor urge him to deny ?
31. What was the reply of Polycarp ?
32. Do you recollect any more of their conversation ?
33. In what way did they take away his life ?
34. What did he do at the stake ?
35. What was his last word ?
36. How old was he, at the time of his death ?

## CHAPTER VIII.

Opinion of Marcus Aurelius respecting War. Distress of the Roman army in Germany. Prayer of the Emperor. Prayer of Arnuphis, the Egyptian. Prayer of the Christian soldiers. Softening of the heart of Marcus Aurelius towards the Christians. His letter.

MARCUS AURELIUS did not like war. He considered it both a disgrace and a calamity. War is also a sin. It brings misery into the world. It teaches men to be cruel. We ought to feel sorry, when we see any one suffer. But it is the business of the soldier, to give wounds and to break bones, and to cause death. On the field of battle, many fathers are left to die, and be trampled under the feet of horses, whom their little children loved, as much as you love your own dear father. Multitudes of young men lie there, whom

their mothers tenderly brought up and watched over from infancy. After every battle, there is bitter mourning in homes that once were happy.

War makes a country poor, and its inhabitants, vicious and cruel. It prevents education, and that industrious cultivation of the earth, by which families and nations prosper. It is not right to admire those who have delighted in war. They are sometimes called heroes. But they have shed blood, and caused sorrows which can never be healed. Those are truly worthy of praise, who have done good in the world, and been benefactors to their fellow creatures.

But though Marcus Aurelius disliked war, he did not always preserve peace. His colleague Verus, had been proud of military pomp and show, and encouraged habits of frequent warfare. The Romans were also a hard-hearted people, and fond of war. When there was disorder in the distant provinces, they were eager to march against them with

the sword. Treaties, and the intercourse of nations with each other, as neighbors and friends, were not then as well understood as they are now. There was not as much knowledge of the true duty and happiness of man, as we enjoy. The religion of Jesus Christ, breathing peace and good will, had then made but little progress in the earth. It is a greater sin for Christians to love war, than for other men.

In the year 174, Marcus Aurelius went with an army into Germany, where there had been some rebellion against his government. While he was there at war, with a tribe called the Quadi, a remarkable fact took place. It was a wild country, and there was difficulty in procuring provisions. The Roman army endured hunger, and began to fear death from famine. The weather was very warm. No rain had fallen for a long time. The grass was so withered, that scarcely any food could be obtained for the horses. Both man and beast suffered the most distressing thirst.

The brooks were dried. The enemy shut them up between the mountains and themselves, and tried to prevent their approach to any fountains or rivers. They kept pressing closer and closer upon them, to force them to battle in their weak and suffering condition. The Romans stood in their ranks, with parched lips and enfeebled bodies. For more than four days they had been able to obtain no water. They were almost consumed by heat, and suffocated with dust. Their foes drew near and faced them, expecting to cut them all off.

The Emperor was greatly distressed for his army. Had he ever been taught who was the true God, he would have prayed to him. But he looked up to the heathen gods, whom he had been educated to worship, and in whom he found there was "no help." Advancing to the head of his army, he raised his hands and eyes upwards and said, "By this hand which has taken no life away, I desire to appease thee, and I pray to thee, the giver of life."



This was the prayer of Marcus Aurelius. He knew not how to make a better one. For he had never learned of the true God and the Savior Jesus Christ. A little child of one of our Sunday schools, would know better how to pray in time of trouble, than this wise prince. For the Bible says, "the world by wisdom knew not God."

There was an Egyptian in the camp, who boasted that the gods of his country could give rain. His name was Arnuphis. So the Emperor permitted him to pray to his gods, for water to relieve their thirst, and to make such offerings to them as he pleased. He particularly implored one whom they called their goddess Isis, and who they thought presided over water and could give rain. He exhausted all his skill and devotion, but without success.

But there were some Christian soldiers in the army. Kneeling down, they earnestly implored of the Almighty, for the sake of their dear Savior, that he would hear and

grant relief. The voice of their prayer rose up solemnly, in that time of great trouble. All around were despairing, but they had faith to believe that their God was able and willing to help.

The two armies approached to battle. The barbarians exulted to see the Roman soldiers as thin almost as skeletons, and ready to perish with thirst. War had made them more cruel than they were by nature. They rejoiced because they felt sure of victory.

Suddenly the skies grew black. Rain fell at first gently, and then in torrents. The poor Romans, shouting for joy, caught it in their helmets and in the hollow of their shields. While they were drinking, the enemy attacked them. And the blood of the wounded, mingled with the water that quenched their thirst.

• The storm became more terrible, with thunder and lightning. The barbarians were affrighted. They said the gods were fighting against them, with fire from heaven. They all turned and fled. The Romans who but a

little before had given themselves up for lost, gained a complete victory.

Marcus Aurelius received this great deliverance with gratitude. His heart was softened towards the Christians, and he caused their persecutions to cease. An ancient writer mentions, that the Christian soldiers, who thus prayed, received the name of the "thundering legion," and that they were permitted to have a thunderbolt engraved on their shields, to preserve in memory the storm that put their enemies to flight, and preserved the Roman army. The events of that wonderful day, and likewise others connected with this war, are sculptured on a beautiful marble pillar, still standing at Rome, and called the "Antonine column."

From a letter which Marcus Aurelius is said to have written on that occasion to the Senate, I make the following extracts.

"I gave you an account of what great difficulties came upon me in Germany, how I was surrounded and beseiged in the midst

of it, and afflicted with heat and weariness. When seventy-four regiments of the enemy had come near us, I found that our own army was far inferior in numbers to this company of barbarians. Then I addressed our gods in prayer, but not being regarded by them, and considering the great distress we were in, I called for the Christians. As soon as they had cast themselves on the ground, they prayed, not for me only, but also for the whole army, for relief under our great thirst and hunger. For it was the fifth day, that we had no water, because there was none in that place. For we were in the midst of Germany, surrounded by their mountains. But as soon as they had prayed unto a God who was unknown to me, rain came down from heaven immediately. After these prayers we found God to be present with us, as one who is impregnable and invincible. Therefore I declare that no man who is a Christian, shall be called in question, or accused, for no other cause than being a Christian. Let not the

governor of any province, oblige him to renounce his religion, or deprive him of his liberty. I will that this be confirmed by the decree of the Senate."

Some historians have doubted whether there was sufficient proof, that this letter was written by the Emperor Marcus Aurelius. Others give assurance that it was. But all agree in saying, that he changed his treatment of the Christians and became favorable to them.

#### QUESTIONS.

1. Did Marcus Aurelius like war?
2. What did he consider it?
3. What does war bring into the world?
4. What does it teach men to be?
5. How should we feel when we see any one suffer?
6. What is the business of the soldier?
7. Who are left to die on the field of battle?
8. What is there after every battle?
9. What does war make a country and its inhabitants?
10. What does it prevent?
11. Who is it not right to admire?
12. Who are truly worthy of praise?
13. Did Marcus Aurelius always preserve peace?

14. Who had been proud of military pomp and show ?
15. What kind of a people were the Romans ?
16. What were not as well understood then as they are now ?
17. Was there as much knowledge then as now ?
18. What had made but little progress in the earth ?
19. What is a greater sin for Christians, than for other men ?
20. In what year did Marcus Aurelius, go with his army into Germany ?
21. With what tribe did he make war ?
22. What did the Roman army endure ?
23. By what were both man and beast distressed ?
24. How long were they without water ?
25. Was the Emperor distressed for his army ?
26. To whom did he pray ?
27. Why did he not make a better prayer ?
28. Who would know better how to pray in time of trouble ?
29. Who boasted that the gods of his country could give rain ?
30. What did the Emperor permit him to do ?
31. Did he have success ?
32. What did the Christian soldiers do ?
33. What had they faith to believe ?
34. What did the barbarians exult to see ?
35. What had made them more cruel ?
36. What did the Romans do when they saw rain fall ?

37. What did the enemy do while they were drinking ?
38. What mingled with the water that quenched their thirst ?
39. At what were the barbarians affrighted ?
40. What did they say ?
41. How did Marcus Aurelius receive this deliverance ?
42. What does an ancient writer mention ?
43. Where are the events of that day sculptured ?
44. Can you recollect any part of the letter of Marcus Aurelius ?
45. Has any one doubted that this letter was written by him ?
46. What do all the historians agree in saying ?





## CHAPTER IX.

Ways to strengthen memory. Resemblances in history. American army at Morristown. General Washington. Priests of Baal. Battle of Agincourt. Prayer of Elijah for rain in the time of king Ahab. Most important lessons in the chapter.

Do you ever complain, my dear children, that it is hard to remember long lessons? There are four ways to make this easy.

1st. Read them slowly many times.

2d. Think of nothing else, while you are reading them.

3d. Close the book and repeat them to yourself.

4th. Read the more difficult parts again, and see if there is any thing in this lesson, like what you have learned before, and talk about it with your parents or companions.

It is necessary, also, that you should love knowledge, and feel that the more you gain of it, the happier and more respectable you will become.

I once heard a little boy say, "I have so bad a memory, that I cannot remember at all. Now, it was wrong to say so. He should have said, "I will take pains to remember, and try to get a better memory." Whenever you have any thing difficult to learn or to do, say "*I will try*;" and put on a pleasant face, and then the little wheels inside of the mind, will move easier and faster.

Once I asked a little girl, how will you keep from forgetting what you have just learned,—that the planet Jupiter has four moons?—and she answered, "I remember that there are four seasons, spring, summer, autumn, and winter; four divisions of the United States, the eastern, middle, southern, and western; four middle states, New York, New Jersey, Pennsylvania, and Delaware; and four asteroids, or little stars, Ceres, Pallas, Juno,

and Vesta. Now putting together several things that have in them the number *four*, will help me to remember that Jupiter has four moons." The little girl was right. Classing together things that resemble each other, is a good way to strengthen memory. It is particularly useful in the study of history.

In our last lesson, there were several resemblances to events in the history of other nations, which I think it will please you to hear and to learn. One will help you to retain the other, as beads on a string are less likely to be lost, than when they lie separately, or are scattered loosely about.

1st. The Roman army, when at war in Germany, with the people called Quadi, during the heat of summer, were once four days without water. The American army in the war of the revolution, while at Morristown in New Jersey, were once four days without food. It was winter at that time, and they were distressed by severe cold and want of clothing. In these points, you will perceive

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that there is a resemblance, and a difference also. Both the Roman and American army suffered,—one from *thirst*, and the other from *hunger*; one from *heat* and the other from *cold*. The memory may be aided, by classing things dissimilar, or unlike. This fact has therefore a double benefit, because it contains both a resemblance and a contrast.

2d. Marcus Aurelius, was distressed, when he saw the sufferings of his army. So was Washington. His sympathy was so great for the soldiers, that tears flowed down his cheeks. He promised that they should be relieved. There was great difficulty in obtaining provisions, because the country was impoverished by war, and the rivers were frozen up, and the British army prevented their getting supplies from a distance. These are a few of the troubles of war, which always causes sorrow and desolation. Washington did not rest, until he obtained food for his starving soldiers, who did not complain, but bore their great hardships with patience.

3d. Arnuphis, the Egyptian, boasted of his

gods, before the Emperor, and made prayers and offerings to them, but in vain. So the priests of Baal in Israel, made a fruitless appeal to their idol, in the presence of the prophet Elijah. They offered a sacrifice upon his altar, and "called on his name from morning until noon, saying, O Baal hear us ! but there was no voice, nor any that regarded." If you read the eighteenth chapter of the first book of Kings, you will see how great was their disappointment, and how hopeless it was, to pray to any but the living God, who "made heaven and earth."

4th. The Germans felt sure that they should destroy the Romans. They were far more numerous. They rejoiced in victory, before they had gained it. So the French army exulted over the English, before the battle of Agincourt. They spent the night in feasting and merriment. The army of England, was in their country, led on by king Henry V. It was weakened by disease and want of food, and that of France was more

than four times its number. The night before the battle, was passed by the English, seriously and sorrowfully. Those who were pious prayed to God, expecting the next day would be their last. But the victory was given to them. "For it is nothing with God to help, whether by many, or by them that have no power." So Asa, the king of Judah, said in his prayer, when the great host of the Ethiopians came against him. They were far more numerous than his own soldiers, but were destroyed before him. You can find this, in the fourteenth chapter of the second of Chronicles. The battle of Agincourt in France, was fought on the 25th of October, 1415. The battle between the Romans and Quadians, was in Germany, in the summer of 174. They were alike, in the proud rejoicing of the largest party, and the shame and sorrow that came upon them. Does not this remind you of that passage of Scripture, "Pride goeth before destruction and a haughty spirit before a fall"? When we read of

wars, we should feel truly thankful, that we live in a land of peace. And we should always in our prayers, ask that the spirit of war may be taken from the hearts of men, and all the nations of the earth, be at peace with each other.

5th. After the prayers of the Christian soldiers, in the army of Marcus Aurelius, rain was granted. There was once a very long and distressing drought in Israel, when Ahab was king. The trees and plants were withered. The grass and the brooks dried up, and the cattle died. The prophet Elijah prayed, and the "heavens gave rain, and the earth brought forth her fruit." You will recollect that this is the same Elijah, at whose prayers God was pleased to bring back to life, the dead son of the poor widow of Zarephath, who had nourished him from her own small stores, after the brook of Cherith, where he had been fed by the ravens, dried up, so that he could not drink. Perhaps you had better read again, the seventeenth chapter of the

first book of Kings, which gives a most touching description of this event. Elijah was a very good and pious man, or he could not have gained such remarkable answers of prayer.

Now, I think you will remember, that a single event in the life of Marcus Aurelius, contains *five* resemblances to events in the history of other nations. Still more resemblances might be traced ; but these are enough for young memories at one time. Talk about them with your parents and friends, until you have a clear idea of the whole, and then lay them up in your mind, as you would lay up a valued present that was given you to keep.

The best use of knowledge, is to teach right principles and good conduct. The most important lessons in this chapter are these three : 1st. That war is a great evil : 2d. That peace is a great blessing : and 3d. That God answers the prayers of the good and pious. On the subject of prayer, the Bible says, " If any



man be a worshipper of God and doeth his will, him he heareth."

## QUESTIONS.

1. What are the four ways to make long lessons easy ?
2. What is it necessary to love ?
3. What did a little boy once say about his memory ?
4. What should he have said ?
5. What should you say, when you have any thing difficult to learn, or to do ?
6. What was the answer of the little girl, to the question, how she would keep from forgetting that the planet Jupiter had four moons ?
7. What is a good way to strengthen memory ?
8. In what study is it particularly useful ?
9. Were there any resemblances in our last lesson, to events in the history of other nations ?
10. How will one help to retain the other ?
11. What was the situation of the American army at Morristown, during the war of the revolution ?
12. In what did they resemble the Roman army ?
13. In what did they differ from it ?
14. May memory be aided by classing things dissimilar or unlike ?
15. Why has this fact a double benefit ?
16. How did Washington resemble Marcus Aurelius ?

17. How great was his sympathy for his soldiers?
18. What occasioned the difficulty in obtaining provisions?
19. What does war always cause?
20. Why was Arnuphis the Egyptian, like the priests of Baal, in Israel?
21. In whose presence did they appeal to their idol?
22. Where can you read about their disappointment?
23. How did the French army spend the night before the battle of Agincourt?
24. What king led on the army of England?
25. Which was the most numerous?
26. How did the English pass the night before the battle?
27. To whom was the victory given?
28. What did Asa, king of Judah say, when the great host of the Ethiopians came against him?
29. Where may this be found?
30. When was the battle of Agincourt?
31. When was the battle between the Romans and Quadians?
32. In what were these two battles alike?
33. Of what passage of Scripture does this remind you?
34. How should we feel when we read of wars?
35. What should we ask in our prayers?
36. Where was there once a very long and distressing drought?
37. Who was king of Israel at that time?
38. Who prayed, and the "heavens gave rain"?

39. What else do you recollect of the prayers of Elijah ?
40. How many resemblances to the history of other nations, does this event in the life of Marcus Aurelius contain ?
41. What is the highest use of knowledge ?
42. What are the three most important lessons in this chapter ?
43. Do you remember what the Bible says on the subject of prayer ?



## CHAPTER X.

Death of Marcus Aurelius. His words on his death bed. His bust in the gallery at Florence. Virtues and faults. Trial of the dead in ancient Egypt. Our own trial after death.

**THIS** chapter will tell you of the death of Marcus Aurelius. Emperors and great men must die, as well as the humblest and poorest person. Dr. Watts, the religious poet, says,

“Princes, this clay must be your bed,  
In spite of all your towers ;  
The tall, the wise, the reverend head  
Must lie as low as ours.”

Marcus Aurelius did not die at home. He was taken sick at a town named Vindobona, where the city of Vienna, in Austria, is now built. He felt that he must die. He called

his only son, Commodus, to give him his parting advice. He talked long and solemnly with him, and charged him to do his duty, when he should no longer have a father to guide and to warn him. Then he requested his friends and principal officers to come to his bed side, and gave them a charge respecting his son. He was very weak, and was just able to say, faintly, "I am about to die. My son is to lose his father. He is young. You, who have loved me, must be fathers to him."

It seemed as if he wished to have said more. But he had neither breath nor time. For death, who waits for no man, had come. His voice faltered, and his lips turned white. He fell back upon the pillows, and spake no more. There was anxious care upon his face, after his tongue was unable to utter any sound. This trouble was for his son. He had not been a youth of good dispositions, or wise conduct. This, his father knew, and it added to the pains of death.

If children knew the sorrow which their

bad behavior causes those who best love them, they would try and pray to be always good. Then, when their dear parents are upon their death bed, and their faces are pale, and their feet unable to move any longer, and the eyes dim that used to look on them so tenderly, they will bless them with their latest breath, and part in the peaceful hope to meet again.

Marcus Aurelius Antoninus, died March 17th, 180, after a sickness of seven days, at the age of fifty-nine, having been emperor nineteen years. He was so greatly beloved, that many kept his image or statue in their houses, and offered it flowers and incense, as one of their heathen gods.

In the gallery at Florence, in Italy, several busts of him are still to be seen. By them, we perceive, that he had a broad, lofty, and beautiful forehead, and that his face was thin and contemplative, and marked with deep thought.

And now, having followed the history of

this Emperor, from his childhood to the grave, we will take a recapitulation of his character. The meaning of *recapitulation* is to repeat, or go over again the principal parts, or heads of a subject. Its use, is, to keep us from forgetting. We all think the life of Marcus Aurelius interesting enough, for us to recapitulate. So we will divide it into four parts, and see what he was, when a child, a boy, a man, and an emperor.

When he was a child, he was

- 1st. Attentive to the lessons of his mother,
- 2d. Respectful to his aged grandfather,
- 3d. Obedient to his teachers,
- 4th. Remarkable for his love of truth.

When a boy, he was

- 1st. Fond of study,
- 2d. Generous,
- 3d. Careful to teach and protect his sister,
- 4th. Watchful to imitate whatever he saw good in others.

When a man, he

- 1st. Governed his temper,



2d. Was grateful to those who had given him knowledge,

3d. Affectionate to his benefactors,

4th. Humble, when promoted to honor.

When an Emperor, he

1st. Reformed the laws,

2d. Sought the happiness of the people,

3d. Did not revenge on those who had injured him, and,

• 4th. Had patience with those who were not as good as himself.

His principal faults were persecuting the Christians and going so often to war, when he felt it to be wrong. These faults produced a great deal of evil. The excuses for them were, that he was often deceived by those around him, with regard to the character of the Christians, and the necessity of making war. His ignorance of the true God and the true religion, helped also to lead him into errors.

But his virtues far outnumbered his faults. So we may call him a good man, and remember him with reverence,

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This review of his character, resembles a custom that prevailed in ancient Egypt. It was called the trial of the dead. When an Egyptian died, the corpse was brought into the presence of the judges of the dead. Their seat was on the shore of a deep and gloomy lake. The dead was usually brought thither in a boat. When he was laid down before them, a man arose and spoke of his good deeds. Then he, who held the office of the accuser of the dead, spoke of his faults. Each endeavored to tell the truth. When they ceased, the judges pronounced in a solemn voice, the doom of the dead. If his virtues outnumbered his faults, he was placed among the good, and his memory honored. If his faults outnumbered his virtues, his memory was disgraced, and his body denied burial. The ancient Egyptians were deeply affected by this ceremony. They were often led to choose the right and avoid the wrong, by the fear of a trial that thus extended beyond the grave.

But we are appointed after death, to a trial much more solemn, than that of ancient Egypt. It is the trial of the soul, before the eternal Judge,—not only of the deeds done in the body,—but of every thought and idle word. “He shall sit upon the throne of his glory and all the holy angels with him.” He will not need any to bear witness to him of the truth, for he has known from the beginning, all the secret purposes of the heart. The judges of Egypt had power only to deprive the body of burial, or to pronounce praise which would soon be forgotten. But He has power to shut the impenitent into utter darkness, and to receive those who have loved him and kept his commandments, to the unchanging bliss of heaven. Every morning, when we wake, we should reflect, that our conduct through the day, will be written in God’s book of remembrance, and made known when “the dead, small and great, shall stand before God, and the books be opened, and all

be judged by the things that are written in the books, according to their works."

### QUESTIONS.

1. Of whose death does this chapter tell ?
2. What does Dr. Watts, the religious poet, say ?
3. At what town was Marcus Aurelius taken sick ?
4. What city of Austria is now built there ?
5. To whom did Marcus Aurelius give his parting advice ?
6. To whom did he give a charge respecting his son ?
7. What troubled him upon his death bed ?
8. Had Commodus been a youth of good dispositions ?
9. When did the emperor die ?
10. How long had he been sick ?
11. What was his age ?
12. By whom was his death lamented ?
13. What fact proves that he was greatly beloved ?
14. What may still be seen in the gallery at Florence ?
15. What kind of a forehead had he ?
16. With what was his face marked ?
17. What is the meaning of *recapitulation* ?
18. What is its use ?
19. Into how many parts do we divide the life of Marcus Aurelius ?
20. For what four virtues was he remarkable when a child ?

21. For what, when a boy ?
22. For what, when a man ?
23. For what, when an emperor ?
24. What were his principal faults ?
25. Did these faults produce much evil ?
26. What were the excuses for them ?
27. What helped to lead him into these errors ?
28. Which were the most numerous, his virtues or his  
faults ?
29. What does this review of his character resemble ?
30. Where did the Egyptian judges of the dead have their  
seat ?
31. When the dead was brought before them, who spoke  
of his character ?
32. Did each endeavor to tell the truth ?
33. When they ceased, what was pronounced ?
34. How were the ancient Egyptians affected by this trial  
after death ?
35. To what trial are *we* appointed ?
36. What was the power of the judges of Egypt ?
37. What power hath He who shall judge the soul ?
38. On what should we reflect, every morning, when we  
awake ?



## CHAPTER XI.

**Character of Commodus. The Quintillian brothers. Rehoboam, king of Judah. Mistake in the education of Commodus.**

PERHAPS, you would like to know something of the successor of Marcus Aurelius. I am sorry that I can give you no better account of him. Good fathers, are not always blest with sons who inherit their virtues. Commodus was born in the first year that his father was Emperor, which I hope you will recollect was the year 161. He had a twin-brother, who died in infancy. Great pains were taken in his education. The best books, and the best masters were provided for him. But he had no love of knowledge. He liked

foolish sports. He was willing to waste his precious time in idleness.

When he was fourteen years old, his father permitted him to become his partner in the government. He hoped this would turn his attention from trifling pleasures, and make him study the happiness of the people whom he governed. But as soon as he had power given him, he began to abuse it. He grew proud and haughty, and careless of the comfort of others. He, who is entrusted with power, ought to have a good heart, and a good mind, to make a proper use of it. Marcus Aurelius made a mistake in giving his son authority over others, before he could set them a good example. He had reason to fear, that he would not rule the people wisely,—and we have already seen, that this made him unhappy on his death bed.

Commodus was nineteen years old, when he began to reign. For a short time, he conducted better than was expected. This was because he took the advice of the aged men,



who had been the counsellors of his father. Afterwards, he refused to listen to their wisdom, and was guided by the young men of his own age. Then he began to be unjust and cruel, and to destroy life whenever he pleased. Among the most illustrious men whom he put to death, were two, who were called the Quintillian brothers. Their names were Maximin and Cardianus. They were remarkable for their affection to each other. Their studies and pleasures were the same. They had the greatest delight in each others company, and were almost always seen together. They had a large fortune, which they spent in liberal designs, and in relieving the poor. They read the same books, and wrote together on the same treatise, or composition. There was never any unkindness, or separate interest between them. Rome admired this beautiful example of brotherly love, which seemed like one soul animating two bodies. But Commodus put them both to death at the same time, without any just

cause. Of them we might say, in the words of David, "they were lovely and pleasant in their lives, and in their deaths not divided."

In the midst of all these cruelties, Commodus was amusing himself with the hunting of wild beasts, and the company of vicious and ignorant people. He came at last, to a violent death,—being strangled at the age of thirty-one, after a reign of twelve years.—He was slain on the last day of the year,—December 31st, 192. He was not mourned by the Roman people, for he had neither a good mind, nor a good heart. The great faults of his childhood, were indolence, and hatred of knowledge ; those of his youth, were a love of bad company, and rejecting the advice of the aged. These faults ended when he became a man, in such cruelty and wickedness, that he was dreaded and despised by all. In his choosing the counsel of young men, instead of the old and wise, he resembled Rehoboam, the son of Solomon, king of Israel. He might also be compared to him, in having

a father, who was distinguished for wisdom, and in choosing folly himself.

There was a mistake in the education of Commodus, which proved to him a great misfortune. His father was too indulgent to him, and too soon withdrew his authority. In this fault, Marcus Aurelius resembled Eli, the priest of Israel, whose sons "made themselves vile, and he restrained them not." Parents who indulge their children in wrong dispositions, usually suffer much trouble from their bad conduct.

### QUESTIONS.

1. In what year was Commodus born ?
2. Had he a brother ?
3. Was pains taken with his education ?
4. Did he love knowledge ?
5. What did he like ?
6. What was he willing to do ?
7. How did he use power when it was given him ?
8. What mistake did his father make ?
9. How old was Commodus when he began to reign ?

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10. Whose advice did he take for a short time ?
11. What did he do, after he began to be guided by the young men of his own age ?
12. What were the names of the Quintillian brothers ?
13. For what were they remarkable ?
14. How did they spend their fortune ?
15. What did Rome admire in them ?
16. What might be said of them ?
17. How did Commodus amuse himself ?
18. How did he die ?
19. What was his age at the time of his death ?
20. On what day was he slain ?
21. Why was he not mourned by the Roman people ?
22. What were the faults of his childhood ?
23. What were those of his youth ?
24. What did these end in, when he became a man ?
25. Whom did he resemble, in choosing the counsel of young men, instead of that of the old and wise ?
26. In what else might he be compared to Rehoboam ?
27. What proved a great misfortune to him ?
28. Who did Marcus Aurelius resemble in this fault ?
29. What is said in the Bible of the sons of Eli ?
30. What do parents usually suffer, who indulge their children in wrong dispositions ?

## CHAPTER XII.

The five good Emperors. Nerva. Trajan. Adrian. Antoninus Pius. Marcus Aurelius. Revolution of the planet Herschel. Sir John Mason. Conclusion.

**THERE** were fifty-five Emperors of Rome. Among this great number, were five, who obtained the honorable title of good Emperors. All the others were not bad, but as these reigned in succession, that is, one immediately after the other, they are usually distinguished by the name of the five good Emperors.

The first of these was Nerva. He came to the imperial throne in the year 96, and when he was quite an old man. He was a native of Spain, and the first foreigner who had ever been made Emperor of Rome. He was received with great joy,—as they had just suffer-

ed much from the cruelty of an Emperor named Domitian. Nerva was a man of gentle temper, and a true lover of peace. He used the public money for the good of the people, instead of wasting it in extravagance, as his predecessors had done. He died of a fever, after a short reign of one year and four months, being sixty-six years old. His memory was beloved for his mildness, and generosity, and for the tranquillity he had given to the empire.

2. Trajan, the second of the good Emperors, was also born in Spain. His instructor, in his youth, had been Plutarch, the philosopher. After his scholar was advanced to this high honor, he wrote him a letter of excellent and affectionate advice. In it he says, "Continue the command of your passions, and make virtue the scope of all your actions. You have it in your power to make me the most honored of men, by continuing what you are. If you follow my instructions, I shall glory in having given them, if you neglect them, this letter will be my testimony, that

you have not erred through the counsel and authority of Plutarch."

Trajan did not disobey the voice of his teacher. The precepts that had given wisdom to his childhood, guided him after he became an Emperor. He was industrious, careful in his expenses, and modest in the midst of all his wealth and dignity. He built a noble bridge over the river Danube, the ruins of which may be seen to this day. He adorned the city of Rome, with splendid buildings, and encouraged men of merit wherever he found them. His faults were, that he was too fond of war, and like Marcus Aurelius, persecuted the Christians. He died suddenly, when away from home, of a kind of fit called apoplexy, at the age of sixty three, having reigned just as long as Marcus Aurelius, nineteen years.

3. Adrian, the fifteenth Emperor of Rome, began to reign in the year 117. He had received an excellent education. He was an eloquent speaker, and wrote well both in

prose and poetry. One of his greatest virtues was, that he truly loved peace. He treated those who were in humble stations with kindness. He said that the chief ruler of a nation should be "like the sun, giving warmth to the lowly vales, as well as to the mountains." He travelled to France, to Germany, and to Holland, not to make war, but to shew himself friendly to their inhabitants. From thence he went to England. and built a wall from Cumberland to Northumberland, to assist in protecting that part of the island from the natives of the north, who were unfriendly and barbarous. He visited Spain and Athens, shewing kindness to the people, and went also to many parts of Asia and Africa. He made just laws, and favored men of learning. He had so remarkable a memory, that he could repeat the substance of a book after once reading it, and he knew the name of every soldier in the Roman army. Though he had so many virtues, he had also great faults. He committed



some acts of cruelty, and was very unkind to the Jews. He banished them from their beloved city, Jerusalem, and forbade them to come even in sight of it, or to enter it, except one day in the year. In his last sickness, like Henry the Eighth of England, he was very irritable and impatient of pain. He even intreated those around him to take away his life. Vexed at his sufferings, he cried out, "how miserable a thing it is to seek death and not to find it." Being a heathen, he had not the comfort of hope in another life. Just before he expired, he composed some verses, addressed to his soul, expressing a sad uncertainty of its immortality. He died at the age of sixty-two, having reigned twenty two years.

4. Titus Antoninus Pius, was one of the most faultless of the good Emperors. His father died when he was young, and his education was conducted by his mother and grandfather. To them and to all aged persons, he paid great respect. In his youth, he was

mild and affectionate, and gained the love of all who knew him. After he became Emperor, he gave the greatest part of his own estate to the poor. He finished the mausoleum, or tomb of Adrian, repaired many ancient buildings in Greece, and built a wall in Britain, from the river Esk, to the river Tweed. He did all in his power to prevent war, and said that he had "rather save the life of one citizen, than to destroy a thousand enemies." He endeavored to live in peace with every one, and to set an example of moral excellence. He shewed favor to the Christians. He has been compared in his peaceful disposition, to Numa, the second king of Rome, who preserved the blessings of peace to the people during his whole reign of forty three years. Titus Antoninus reigned a little more than half as long as Numa, viz. twenty two years. He was taken sick of a fever, at one of his country seats, and died there at the age of seventy four. He was loved and lamented by the whole Roman empire.

5. Marcus Aurelius. With his character you are already well acquainted. He is called by some historians, the greatest of the Roman Emperors. These five good Emperors reigned through a period of eighty four years ; as long as the planet Herschel is in performing its revolution round the sun. So Herschel with a single one of his years, out-measured all these great monarchs. We might apply to him the words, which a poet once addressed to the Moon :

“Thou sawest them rise, thou hast seen them fall,  
Thou dost shine when the grave has covered all,  
When death hath snatch'd them one by one,  
Each proud but frail ephemeron.”

The meaning of ephemeron, is an insect that lives but one day. A hoary-headed man, might have lived through the reign of all those five Emperors. An aged statesman, by the name of Sir John Mason, outlived five sovereigns of England. He said he had

received favors from them all, and had been promoted to many honors, but that religion, and the hope of heaven, were the truest riches. When he looked back upon his long life he said, "all things now forsake me, except my God, my duty, and my prayers."

The two last of these five Emperors, were called the Antonines. The period of their reign was forty one years. Rome never enjoyed more happiness, than during their sovereignty. After their death, it declined, both in virtue and prosperity. As you grow older, dear children, I think you will take pleasure in pursuing the study of history more widely. You will like to know what has been done in other countries, ever since man was placed upon the earth.

Try to form a correct opinion of the great men of whom you read. Do not admire those who have delighted to shed blood and cause misery, though they may have been called heroes.

May I ask what virtue you most admire

in the character of Marcus Aurelius? Speak with your friends of that virtue, and strive to imitate it. When you have made progress in that, take another for your pattern. If by reading of the wise and good, you might grow like them, it would be great gain. The highest end of knowledge is to advance in goodness and happiness, and to make the heart and life more pleasing to God.

And now to every one who has read this little book of history, I would address the words of the apostle Peter, " Give diligence to add to your knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity."

## QUESTIONS.

1. How many emperors of Rome were there ?
2. How many were called good emperors ?
3. Who was the first of these ?
4. In what year did he come to the throne ?
5. Of what country was he a native ?

6. Why was he received with great joy ?
7. What did he love ?
8. How long did he reign ?
9. For what was his memory beloved ?
10. Where was Trajan born ?
11. Who was his instructor ?
12. What does Plutarch say in his letter of advice ?
13. Did Trajan obey the voice of his teacher ?
14. How did he conduct amid all his wealth and dignity ?
15. What did he build over the Danube ?
16. What did he do for the city of Rome ?
17. What were his faults ?
18. How did he die ?
19. How long was his reign ?
20. In what year was Adrian made Emperor ?
21. What kind of an education had he received ?
22. What was one of his greatest virtues ?
23. How did he treat those who were in humble stations ?
24. What did he say the chief ruler of a nation should be like ?
25. Where did he travel ?
26. What did he build in England ?
27. What is said of his memory ?
28. Had he any great faults ?
29. How did he treat the Jews ?
30. When he was sick, who did he resemble, in being impatient of pain ?
31. What did he say, when he was vexed at his sufferings ?

32. Why did he not have the comfort of hope in another life ?
33. What did he compose just before he expired ?
34. Who was one of the most faultless of the good emperors ?
35. Who conducted his education ?
36. To whom did he pay great respect ?
37. What was his character in his youth ?
38. What did he give to the poor after he became emperor ?
39. Whose tomb did he finish ?
40. Where did he build a wall ?
41. Did he try to prevent war ?
42. To whom did he shew favor ?
43. To whom has he been compared for his peaceful disposition ?
44. Did he reign as long as Numa ?
45. With what did he die ?
46. Was he lamented by the Roman empire ?
47. Who is called by some historians the greatest of the Roman emperors ?
48. How long did the five good emperors reign ?
49. How long is the planet Herschel in performing its revolution round the sun ?
50. What is the meaning of *ephemeron* ?
51. How many sovereigns of England did Sir John Mason outlive ?
52. What did he call the truest riches ?

53. What did he say when he looked back upon his long life ?
54. What were the two last of the five good emperors called ?
55. How long was the period of their reign ?
56. What was the situation of Rome after their death ?
57. Should we admire those who have delighted to shed blood and cause misery ?
58. What virtue do you most admire in the character of Marcus Aurelius ?
59. What is the highest end of knowledge ?
60. Can you repeat the words of the apostle Peter, with which this little book closes ?

CS

SM









